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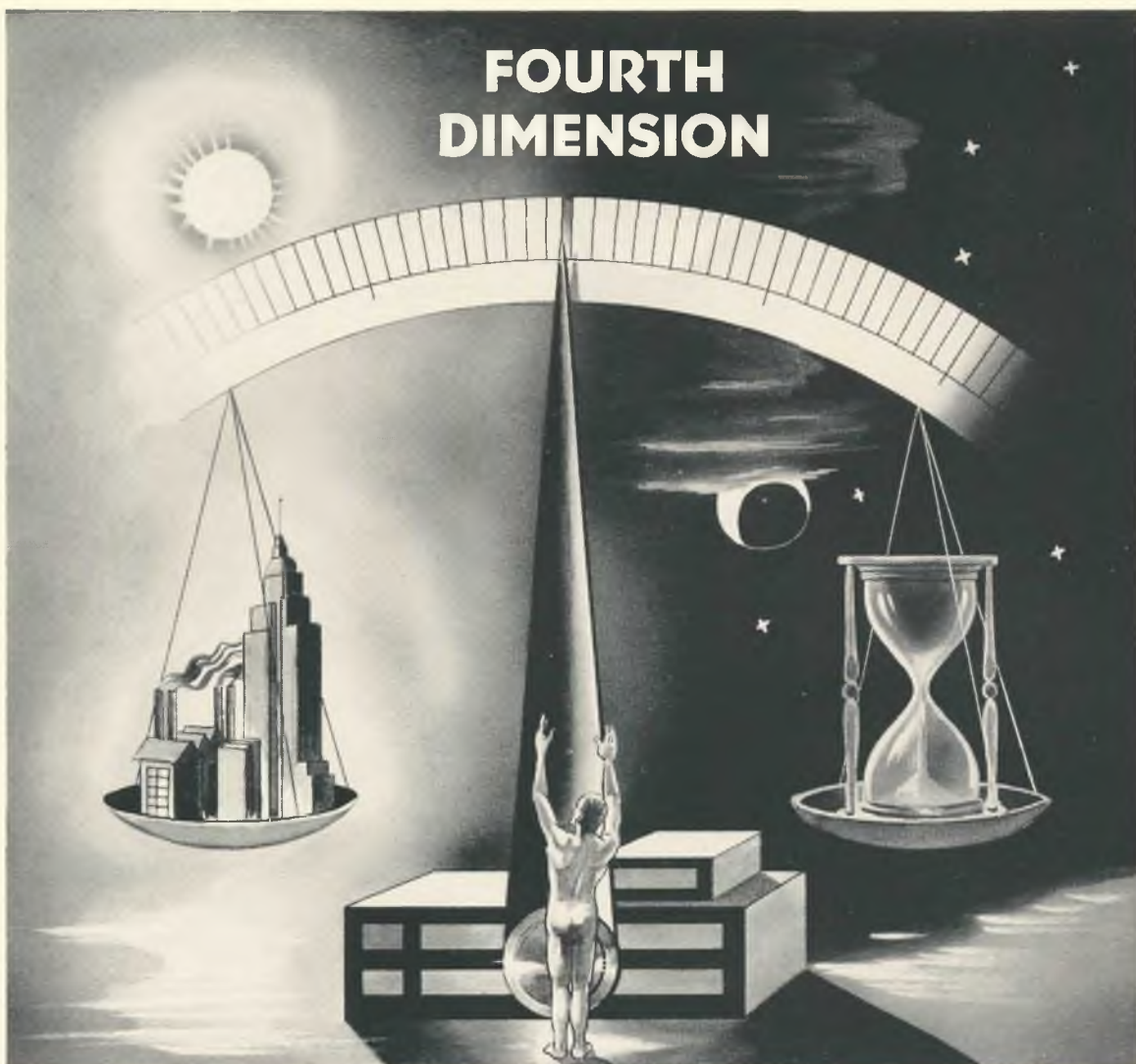


TEMPLE PORTAL

The ornate entrance to the sacred way leading to the temple at Bodhi Gaya, India. The pagodalike temple marks the place where Gautama Buddha sat beneath the bo tree in meditation, when the Great Illumination came to him. It is the foremost sacred shrine of Buddhism. A bhikkhu or Buddhist monk in colorful robes pauses in meditation before the portal.

(Photo by AMORC Camera Expedition)

FOURTH DIMENSION



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THE values of life lie within your own mind—good, bad, order, confusion, and a thousand other aspects of your daily existence *are not realities*—they are just reflections of your opinions. Once—as a child—you longed for candy suckers. Now you don't. What has changed? It is not the candy—it is *your mental attitude*. If life does not hold for you what you have hoped, if it is devoid of those things that make for happiness and accomplishment—you *need fourth dimension*. You need that *stimulated consciousness* whereby you can appraise things with a new value to yourself. You cannot call the man or woman lucky who can convert commonplace circumstances into *personal achievements* and *joyous*

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The ROSICRUCIANS, AMORC, SAN JOSE, CALIFORNIA

ROSICRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL INTERNATIONAL ROSICRUCIAN MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

Vol. XXIX

APRIL, 1951

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EDITOR: Frances Vejtasa

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THE THOUGHT OF THE MONTH

IS THERE PSYCHIC LIFE?

By THE IMPERATOR



THE nature of man and the states of his conscious life have been subject to numerous divisions. Some of these are somatic or physical, mental, spiritual, moral emotional, and psychic. Many of these aspects of the human appear so unlike functionally that they seem to be of a different substance or quality. Since the relationship between these manifestations of man's being is not easily observable—in most instances not at all—even present-day theology, as did ancient occultism, has come to think of them in terms of separate "bodies." The doctrines of religion and of esoteric philosophy have offered many explanations as to how these bodies became integrated in that unity which is known as man.

These beliefs with regard to the absolute duality, trinity, or the quadruple nature of man have, because of the length of time they have been expounded, become cloaked with an air of veneration. Psychology and modern metaphysics, in an attempt to show that they are not the separate entities which they are experienced to be, are considered iconoclasts. Certainly we do not think of a man capable of different emotional states as assuming a different body for each of these moods. We do not claim that one in a fit of violent temper is expressing a different and quite individual body from that when he is jovial.

It is more logical and demonstrable that the multicharacteristics of the human are but *functional* activities of his being. We know, for example, that an

object with a varied geometrical design painted on it, such as a top, will to one's vision assume different patterns, depending upon the speed with which it rotates. It is the *function* of the top, its revolving, which creates the impression that its basic design, its substance, has been altered.

The distinct functional characteristics of man were apparently observed by him in an early period of his existence. There gradually evolved the consciousness of a *dual* reality; at least it appeared to be dual. First, there was the perception of externalities, the world outside, the multiplicity of things. Then, there was the realization of the "I," the ego, the self. The latter was the thing which appeared apart from other objects observed. The consciousness of things as such—that they were objects or substances of an outside world—could only have arisen *after* the "I" was realized. One must know that he *is* before he can evaluate other realities in relation to himself or even think of them as being "other."

By contrast to that reality that is perceivable objectively, the subjective phenomenon of self seems strange and intangible. There is, however, a realism to it that cannot be denied. The sensations of self are as emphatic as are objects touched or felt in the outer world. However, the reality of self is not represented to the consciousness by any sense quality. For example, self is neither large nor small, hard nor soft, red nor blue.

Contributing further to the early conception of self as a distinct being were the dream experiences. In a dream, man could wander afar and

hunt and fish and yet awaken to find that obviously his outer being had never left his immediate environment. It was natural that that kind of reality should be given as definite a classification as would an actual substance or a physical something. Since the dream experience had no specific qualities assigned to it by the senses, its definition became more *vague*. The interpretations of the latter changed in accordance with the intelligence of the individual and his personal analysis of it. Spirit, psyche, or soul were the generally accepted names attributed to it.

These names implied a quality for this other "body" or substance of man. They came to represent all phenomena which not only were immaterial but which were also transcendental. It was not merely a distinguishing between different objects but rather a realizing that spirit or psyche had also a quality that was *infinite, immutable, and superior*. Man could affect his environment, he could fell trees, kill other beings, construct shelters, and fashion implements. There were, however, forces which remained insuperable to him. Some of these were the elements—thunder, lightning, earthquakes—and life. With life was associated the spirit or soul, for, at the departure of life, there ceased all those observable manifestations which constituted self, spirit, and soul.

That which transcended man was conceived as superior to him. With the conception of gods and a divine state, it was plausible to assume that self, having similar qualities, would likewise be divine. Thus, the conception of a duality of qualities, or separate substances, became firmly established. That the soul or self could be *functional expressions* of a unified being did not seem to the average human to be consistent with experience. It was just as difficult for him to realize as the fact that the sun he perceived with his eyes had a fundamental relationship to the vibrations of a concussion which he felt as an impact upon his body.

Rise of Confusion

What has been the result of the development of the idea that self and soul are self-contained entities deposited within the mortal shell of man? Pri-

marily, much confusion. It has afforded man an excuse to often disqualify this life as of no importance. It has caused him, at times, to resort to extreme asceticism whereby, through the practice of self-mortification, he has abused his body, conceiving it as the prison of the soul. Further, it has caused him to think that the important life can only be the one that follows this, because it is "the realm of the soul." In his theology, man has often expounded the belief that mere conformity to certain doctrinal requirements here was sufficient to pass him beyond the threshold to enjoy that exalted and spiritual life which began there.

The conception of self and soul as being *functional* rather than *entities* is the more enlightened view. It is in accord with modern metaphysics. It reconciles spiritual philosophy and the liberal postulates of the science of psychology and even of physics. It does not detract from the moral life but actually furthers it. It is a commonly accepted fact that the somatic nature of man, his so-called physical body, is composed of properties common to chemical elements found in other forms of matter. Many of the energy potentials of man's nervous systems and cortical neurons have also been measured and found to be electrical in content. The physical organism is, therefore, a complex machine which, when functioning, is capable of myriad manifestations, many as yet not traced to a particular mechanism. *Life*, however, or that which motivates the mechanism, remains a mystery to orthodox science. Since life appears to enter with breath and to animate the body, there is attributed to it a *divine* quality. At least the life force is thought to convey, as a vehicle, the soul, because self and what is termed *soul* are dependent upon it.

Why should life force and soul alone be considered divine factors? Should we continue to perpetuate the idea that that which is intangible and imperceptible is divine and that which is perceivable is a corruption of the former? Are we making our objective faculties, our receptor senses, the empirical judge of what is divine and what is not? If we had but one less sense faculty, much that is now defined as material



would fall into the category of non-perceivable. Would that fact make it more divine than it is now? Visual forms, objects seen, are not now conceived as divine. Would it be logical if we could not perceive them, but yet in a vague way knew of their existence, to call them *divine*?

Without entering into a discussion of the cosmological or theological theories of creation, let us accept the idea of a divine mind, a personalized god or some infinite being as the Creator of all existence. In other words, all that is, is the consequence of an omnipotent decree. Then, what is termed *matter* or *physical phenomena* would, as well, be an effect, the result of this teleological (mind) cause. It would not matter what evaluation we would assign to physical existence; by this reasoning, it would still be divine in *essence*.

For centuries in the realm of moral philosophy, the objection to any belief in the divine content of matter has been that it is transient and exhibits an ever-changing state. This attitude, as a little thought will cause us to realize, is due principally to matter's form, not its basic *essence*. Modern physics is revealing that the substratum of our physical world has a stable foundation. That which characterizes matter is not as finite as once believed. Its complex forms or expressions pass through changes but the underlying factor remains constant. Thus beyond mind or the limits of human perception there is an *infinity* of natural forces. It is not that these forces extend their particular characteristics independently throughout the whole universe. Rather it is that they merge with a harmonious Cosmic state of being which is infinite, just as the different wave bands of color become part of the spectrum of visible light. Matter, then, is as much divine in its fundamental properties as life force or self are thought to be, if by divine we mean a relationship to the primary cause of all.

Life, a Function

It is a particular cosmic property which, when united with the essence of matter as a marriage of the moment, creates that phenomenon which we know as life. The latter, then, or life, is not a substance but a *function*. It is

a consequence of the harmonious combining of two attributes of Cosmic being. Consciousness, in turn, is an attribute of life. We may say that it is a by-product of that which unites with the essence of the body to make life possible. To use an analogy from Plato, the music of the harp has no absolute independent existence. It depends upon the harp and a musician. When the unity ceases, so does the music as a manifestation. A resumption of the playing, the combining of the harp as an instrument with the art of the musician, again brings about the functional manifestation of music. So, too, consciousness depends upon such a unity.

It is from the animated and complex organism of man that there arise the functions of self or soul. They are attributes of consciousness. They are divine only to the extent that they are rooted in the whole Cosmic pattern. They do not have a separate and wholly distinct existence. This is not an antimystical viewpoint, but a reorientation of our conception of divine relationships. To reiterate, since all things are basically divine, we can only say that the *functions* of some divine properties are more limited than others, limited only by our particular powers of discernment.

The self is our consciousness of the immanent qualities of our being, of those Cosmic attributes which give us our entity. The greater the sensitivity of our consciousness, the greater the realization of the sensations of our inner nature, or the greater the *function* of self. The growth of self is dependent upon the realization of the commonly called *psychic body* in contrast to the physical one. Self, however, as a function, is composed of sensations of the body, ideation or thought and, as well, those subtle impressions characterized by us as the intuition and psychic impulses.

Soul is a subdivision of self. It is a differentiation of the intellectual self and the realization of the "I" from those psychic impressions of our being which have become formalized as moral impulses. It is the moral aspect of self which man conceives as soul. It is the highest order of self, the most transcendental in its importance to man. Never-

theless our response to this highest order of self in terms of conduct or human behavior is greatly dependent upon the other functions of selves. The psychic life or, if you will, the spiritual one, depends upon our maintaining a degree of normalcy. An unhealthy mind creates a distorted evaluation of those subtle impressions by which the higher self, known as soul, expresses itself. It may result in fanaticism. Physical disorders affecting the nervous systems may cause emotional unbalance by which one function of self becomes stressed beyond another.

It is man, then, who creates his soul! He does not institute its roots, that is true, but he is the one who causes its image, the mental form it assumes to him on his screen of consciousness. The *soul-personality* is the unity of the whole of man's being. It consists of the

relegating of the values of each aspect of self to different levels of consciousness and determining their importance to the whole organism which is man.

The psychic life is not a mere concern for the often inexplicable sensations and expressions of the higher order of self. The psychic life is non-existent unless it is expressed and applied in terms of our whole being. Otherwise, it is unformulated, misunderstood impulses. The moral impulse is one example of the proper application of psychic living. It is a definition of those impulses which incline us toward righteousness in terms of virtuous living and a discipline of the whole unified self. Unless you think of psychic impressions in terms of their relation to mental, physical, social, and moral living, your psychic life is nothing more than mere *sensationalism*.



WHAT ARE THESE SIGNS?



DID YOU KNOW THAT—

- concentration and meditation upon certain signs in the mystery initiations of the Egyptians and Greeks brought about *illumination*?
- the word *miracle* in the secret teachings of the ancients meant *sign*?
- there is a sign for the coming age, which meaning is known?

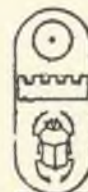
These are all questions which are dealt with—to the inquirer, the way is pointed more clearly in the book, *Behold the Sign*. This is a source book for *secret symbols*. It is needed by every student to search out the meanings of language and the mysteries of the ancients. Plato, Pythagoras, Moses, Jesus, and many other thinkers used symbols in preparing the way of the initiate.

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Messenger of the Magi

By HAROLD PREECE

ROSICRUCIAN principles entered into the very foundations of the American republic. The inspired hand of one Rosicrucian initiate, Thomas Jefferson, penned this nation's basic charter of liberties—the Declaration of Independence. The selfless devotion of a Rosicrucian master, Peter Miller, gave that charter—which would transform world history—to the major nations of the earth. Now, 175 years after America's birth, Jefferson is remembered as one of the world's great tribunes of democracy; Miller is as forgotten by the public as the yellowed archives that record his memorable contributions.

A few old books, scarcely read by anybody, mention one or two incidents of Peter Miller's life on the mortal plane. A handful of appreciative religious sectarians commemorate him in Pennsylvania where he labored for six decades to serve God by serving man. But only present-day Rosicrucians pay him full honors by acknowledging him as the one selected to conclude the outward affairs of the American fraternity before it went into its 108-year period of withdrawal in 1801.

Possibly today, with the Ancient Mystical Order Rosae Crucis (now often referred to as AMORC) numbering its disciples from crossroads to cities, we have the obligation to make known to his countrymen the name of a distinguished Rosicrucian patriot. For of the many great minds shaped and matured in our circles, none was greater than the mind of that gentle scholar who was simultaneously teacher, scientist, linguist, and benefactor of the poor.

He began life as Johann Peter Muller, the son of an erudite Reformed clergy-



Peter Miller's cabin where in 1776 he translated the American Declaration of Independence into seven languages.

man at Altborn Oberamt Kaiserslautern in the German Palatinate. Symbolically perhaps, Johann Peter was born in the year, 1710—exactly one hundred years after the circulation of Emperor Francis Bacon's *Fama Fraternitatis* had begun the revival of the Rosicrucian fraternity throughout Germany. Strong presumptive evidence indicates that his serious,

thoughtful mind may have imbibed Rosicrucian teachings along with his earliest studies in theology and jurisprudence.

For while hardly more than a child, Johann Peter entered the University of Heidelberg whose Rosicrucian lodge was one of the most learned and celebrated in Europe. It was the Heidelberg lodge that had initiated Conrad Beissel, destined to become the second American grand master. A large percentage of the university's faculty were Rosicrucian adepts. Undoubtedly, the young scholar sat at the feet of professors whose lectures reflected the teachings of Gottfried Arnold, Jacob Boehme, Simon Studion, and other illustrious interpreters of the secret wisdom.

When Johann Peter graduated with honors at the age of twenty, he came to America and settled, significantly, near the Rosicrucian community on the Calico River, not far from Philadelphia with its flourishing Rosicrucian headquarters, the center of Pennsylvania's intellectual life.

A few months after his arrival in August, 1730, the young minister Anglicized his name to *Miller*. Then he accepted the pastorate of a joint Lutheran-Reformed congregation in the German immigrant community of Tulpehocken. Tall and graceful in his bear-

ing, friendly and accessible in his disposition, he quickly won the respect of the entire colony from the lowliest Indian to William Penn, the founder of the province.

"Strangers always tried to get an introduction to him and sought his society," declares one historian. But his closest friend became Conrad Weiser who also had become interested in the Rosicrucian truths. Weiser was not only an officer of Miller's church, but "the official Indian interpreter of the government—consulted by both civil and military authorities in times of need and danger." Through many exhaustive discussions, the two learned Germans concluded that their broad knowledge was yet but the bare shadow of truth.

From the Indians, Weiser had heard doctrines that could be explained only by reference to some original body of teachings transplanted from some older continent. Miller had already established close relations with fellow alumni of Heidelberg living in the Rosicrucian community of the Co-calico near his church. In fact, that Rosicrucian mother lodge had been sponsored by the Heidelberg and London lodges in obedience to certain prophetic passages in Emperor Bacon's *New Atlantis*. These passages indicated that the time had come to re-establish the work in a land known to the ancients but for centuries forgotten outside of esoteric circles.

Evening after evening, the two seekers listened attentively to Rosicrucian teachings expounded by Conrad Beissel, who had ultimately succeeded the sainted Johannes Kelpius as Grand Master of the Lodge originally instituted on the Wissahickon River in 1694.

Selfless Service

Never did a Rosicrucian teacher find two more apt pupils than Magister Beissel found in his two scholarly countrymen. For Miller and Weiser literally forsook everything to follow truth's guidance. Tolerance was still a new and barely-tested principle in the eight-

eenth century, even for Pennsylvania whose royal charter specifically guaranteed freedom of conscience. When Miller resigned his pulpit in 1735, and went with Weiser to join the solitary devotees of wisdom, ignorant men were first deeply shocked then violently abusive.

Members of his former flock expressed their condemnation by spitting on him whenever they passed him in a field or on a road. But, not once, says local tradition, did Peter Miller descend to the low spiritual level of his tormentors. He answered insult with blessing and offered prayers for those who persecuted him. And if one who misused him suffered adversity, "no one was more ready to extend a helping hand than this same meek enthusiast."

Beissel had urged the new convert to accept the pastorate of a German Seventh-Day Baptist Church, organized as an outer congregation by those Rosicrucian pioneers. But Miller felt the need of contemplative withdrawal to assimilate his new experience of truth. For six months, he dwelt alone in a rude shelter on a stream called *Mill*

Run, visited only by other Rosicrucian solitaries living in caves and cabins while preparing themselves spiritually for greater and expanded service. When the time arrived for a new phase of fraternal activity, Miller joined the others at the new Rosicrucian colony of Ephrata where he would eventually become the Prior of its male order, the Brotherhood of Zion.

Even before the planting of that first Rosicrucian colony in the rediscovered New World, the Great Masters had decreed that its first public manifestation of truth must be works of unselfish charity. Organized social services were lacking in the America of those days, and Ephrata soon became the center of help for all frontier families that might be in need.

Dressed in a gray, coarse, pilgrim's robe, hammer and adz in hand, Peter Miller, honor graduate of a great uni-

The author of this article, well-known to readers of the *Rosicrucian Digest*, is not a Rosicrucian member. He presents this interest-provoking biography as a professional writer and researcher, after intensive study of public records, as well as of traditional or legendary material. His unbiased findings should prove enlightening to all our readers.—EDITOR.



versity, went out with other brothers, summer after summer, to build houses for poor settlers in the Conestoga Valley. This work, he wrote, as a matter of record and not of complaint "also increased our poverty so much that we wanted even things necessary for life."

But his hand worked ever, like his heart, to demonstrate those supreme principles of living that he had adopted when he accepted the sovereign teachings of the Masters. It was Peter Miller, schooled in law as well as in religion, who acted as attorney for the whole community when Pennsylvania authorities tried to collect for them an onerous head-tax. Payment of that levy from their meager funds would have seriously handicapped the charitable work of the brotherhood and its corresponding sisterhood, the Spiritual Order of Roses of Sharon.

Miller successfully argued before a court that men and women devoted to acts of mercy should not be "measured by the same standard as vagabonds and be made to pay the same tax as these. If they would consider them a spiritual family they would be willing to pay of their earthly possessions what was just."

Never again were unjust taxes assessed against the consecrated men and women of Ephrata. But now that the temporal wants of the settlers had been cared for, Peter Miller was ready for the next great undertaking of the brotherhood—to help raise the educational standards of a country, which, as the secret wisdom indicated, was due to become a leading nation of the world.

Miller had much to do with planning the curriculum of the classical school opened at Ephrata. The leading families of Philadelphia and Baltimore sent their sons to this institution so that, through it, Rosicrucian ideals were among the first refining influences in a country where culture was still crude or unformed. But continuing to serve the poor, this great Rosicrucian scholar also helped establish a charitable school for the children of indigent settlers.

Meanwhile, Peter Miller was helping further to dispel ignorance through the celebrated Ephrata Press. That inspired Rosicrucian venture was the lin-

ear ancestor of the major publishing houses which, in our time, provide books by the millions. Peter Miller not only supervised the preparation of books and hymnals, attractively illustrated with drawings of the Solitary Rose and other Rosicrucian symbols (which today make them collectors' items), he also served as proofreader and translator, besides helping to set the type on the heavy, old-fashioned printing presses.

It was at this period in Peter Miller's life that he may have sponsored the admission of Benjamin Franklin into the Rosicrucian lodge in Philadelphia. Franklin, himself a printer and publisher, had at first resented the business competition of the Ephrata Press. But Franklin was also the leading paper merchant of the province, and this very possibly drew him into close contact with Miller, who came to buy from him. Records, still to be uncovered, may reveal the entire connection that finally resulted in Franklin's being received so sympathetically by the Rosicrucian Grand Lodge of France when he journeyed to that country as the ambassador of the rebellious American colonies.

Franklin had no more harsh words for Ephrata, even when the adepts began the manufacture of paper as one of the many industrial undertakings instituted to give the community a practical economic base. Meanwhile, Peter Miller, even though shunning recognition, had grown in the public esteem, as one of America's most profound thinkers. Governor Thomas Penn was one of the notable men who frequently visited at Ephrata to hear a Rosicrucian scholar discourse on man's relation to the universe. When Pennsylvania's first semi-public library was established at Lancaster in 1759, Miller, now called *Prior Jaebez*, made two successive donations of valuable classical and scientific books in the name of the Rosicrucian community.

A decade later in 1769, Miller became the Grand Master of the Ephrata Lodge. He had been the unanimous choice of the then Rosicrucian members to take the place left vacant by the transition of their beloved teacher, Beissel. A few months before, on September 9, 1768, Magister Miller had been

elected to the American Philosophical Society, for a threefold contribution to science.

His studies of a devastating insect pest had helped save the Pennsylvania grain crop. His experiments in the growing of peas and lentils would result in increased yields of those two staple vegetables for American farmers. Finally, he had invented a screw auger for boring into the earth.

Responsibilities rather than Honors

His sponsor for membership in the Society was Charles Thomson, possibly a Rosicrucian, who was later to serve as secretary of the Continental Congress. Their association would result, a few years later, in a crowning honor for Peter Miller, one that would come as unsolicited as did his election to the outstanding intellectual organization of his day. But during those crucial few years before the Revolution, the aging Magister was thinking in terms of responsibilities and not of honors.

Duty required that he begin taking careful steps to preserve this ancient mystical order through the century of its traditional quiescence that lay ahead. Most of the Fraternes and Sorores in Ephrata were already past seventy, as years are measured, on the terrestrial plane, when Miller assumed Mastery. The Seventh-Day Baptist denomination was being allowed to develop independently, after the fashion of other outer congregations organized by Rosicrucians in ages past. But to certain of its more evolved members could be entrusted insignia and paraphernalia that would be handed down through generations of secret Rosicrucians till the time should come for the renaissance of the Order under H. Spencer Lewis in 1909.

Few initiates were being received by the Philadelphia center when the independence struggle began in 1775. None were being admitted at Ephrata; most of its industries had been liquidated in preparation for the Veiled Years. But under the direction of Magister Miller and his Councilors, individual Rosicrucians were quietly instructing their children in the basic doctrines that would be transmitted to successive descendants in every generation till the Time of the Return.

On July 4, 1776, the Continental Congress adopted in Philadelphia the Declaration of Independence written by Jefferson, a Rosicrucian. That the peoples of the world might know the reasons for America's stand, it was necessary that the Declaration be printed and translated for dispatch to the ends of the earth. But a translator or printer of Tory sympathies might garble the text so that it would incur antagonism, rather than sympathy, for the newly-born American republic.

Secretary Thomson informed the Congress that one acceptable translator lived within easy horseback distance of Philadelphia. Peter Miller accepted the commission to put the Declaration into the seven major languages of Europe, only on condition that he receive not one cent of compensation for his services.

"The services rendered by Rev. Peter Miller to the Continental Congress can hardly be estimated at the present day," so one historian has aptly observed. As Peter Miller sat down to his difficult task in the dim light of a lard-burning iron lamp, his knowledge of the ancient mysteries must have told him that he was fulfilling age-long prophecies while performing a patriotic task.

The Magi of ancient Egypt had predicted ages before that, in the fullness of time, the Master's Spirit would pass to the West. Christopher Columbus, the mystic and probable alumnus of arcane schools in Italy and Spain, had sailed westward to rediscover the land where prophecy might become reality. A main task set for the fraternity (on its revival in Germany) had been the reintroduction into the new land of doctrines that had flourished there among the Mayas and the Toltecs and other mysterious races in aeons when America had known intimate connection with the East through Lemuria and Atlantis.

Nucleus in Seven Languages

Thirteen states were the nucleus of the new nation, and their charter of liberties must be translated into seven languages. Thirteen and seven were both numbers of special significance in the ancient lore. As Peter Miller's pen

(Continued on Page 142)



From the Archives of the Past

By JOEL DISHER, F.R.C.

Literary Research Department of AMORC

From time to time, books, manuscripts, and documents of the past, recalling the history of the Rosicrucian Order in its struggle against the traditional enemies of mankind—Ignorance, Superstition, and Fear—will be presented by illustration and brief description.

EPISTOLA
AD ILLVSTREM
ac Reverendam
FRATERNI-
TATEM ROSÆ
CRVCIS.



FRANCOFVRTI
Exudebat Ioannes Bringerus.
M DC XX

USUALLY, early Rosicrucian literature is taken to mean the publication of *The Fama* and *The Confessio*, as well as the many books and pamphlets in answer to them which appeared in Germany during the years 1613-1620. The material remains rather confusing to deal with, mainly because it is remote and obscure and seems not to justify the time necessary to bring it into proper focus.

According to A. E. Waite, probably the only one ever to read most of the pamphlets published during those years, there are four broad categories into which those writings fall:

1. Pamphlets and letters constituting application for membership in the Brotherhood; 2. Tracts on Alchemy, Magic, etc., dedicated to the Brotherhood; 3. Books and tracts critical of the Order; 4. Publications purporting to be official replies of the Order and yet somewhat doubtful in character.

To the historian, these are all valuable; but to all others—especially to those superficially interested or only mildly curious—the whole business is a bit tedious. Waite, therefore, has done everyone a service by his patient examination and attempted classification. The historian is benefited by having the period even tentatively outlined, and the layman is relieved to be able to accept an expert's judgment where the effort to form his own might seem too great.

It has come to be generally accepted, then, that what we call *Rosicrucian literature of the German period* is uneven and of doubtful value as a whole, being mainly a response by individuals who were intrigued by *The Fama* and *The Confessio*. Since the aforementioned publications were indefinite and reticent as to the whereabouts of the Order, these individuals of Class 1 rushed into print with letters to show their readiness, perhaps their worthiness, to become members of the laudable Brotherhood of the Rosy Cross. Others (Class 2) thought better to display their readiness for acceptance by their own previous studies; and so they dedicated their books to the Brotherhood, thereby calling its attention to them.

The
Rosicrucian
Digest
April
1951

There were those (Class 3) who were critical of the claims of any group without the imprimatur of the Church—and consequently duly alarmed by what *The Fama* and *The Confessio* promised the seeker for light.

Finally, as the years drew on toward 1620, a fair-sized furor in print developed. Self-appointed defenders arose in the controversy and the official and unofficial replies and counter replies made lively reading. Thus, Class 4 has a little more to recommend it although it is still quite a puzzle.

The service rendered by Waite is that one can place a particular book or pamphlet in its proper classification and

immediately have some idea of its value as a statement of Rosicrucianism. He would know for instance that the writings in Class 1, however interesting humanly or psychologically, would still be “applications” and no more significant than a sampling of applications in the present files of AMORC. He would know, too, that as in the case of Class 2 items, mere dedication to an organization would not of itself give a book intrinsic value.

The “Letter to the Illustrious and Revered Fraternity of the Rosy Cross” illustrated in this article belongs to Class 1.



Famous April Birthdays

Astronomer

April 8, 1732. Germantown, Pa. David Rittenhouse. The inheritance at the age of twelve of a small library containing books on mathematics, and his natural aptitude for such studies, led him to instrument making and to surveying. Becoming interested in the stars, he constructed an orrery to indicate their relative size, position, periodic motion. Second only to Franklin in scientific merit, he was likewise a follower of Franklin in philosophy and statecraft.

Educator

April 18, 1859. Franklin County, Va. Booker Taliaferro Washington. His slave mother called him *Booker* because he was avid for learning. The salt furnace and the coal mine were steps toward his education, for through them he discovered night school. From then on, education was the theme of his life—education for the negro and for the improvement of racial relationships. He established the now famous Tuskegee Institute.

Other April Birthdays
 Anthelme Brillat-Savarin
 Daniel Chester French
 Friedrich Froebel
 Thomas Jefferson
 Immanuel Kant
 Ethel Leginska
 Lily Pons
 Sergei Rachmaninoff
 Charles Steinmetz

Inventor

April 25, 1874. Bologna, Italy. Guglielmo Marconi. Keenly interested in physical and electrical science even as a boy, Marconi became convinced of the possibility of communication through space by means of electromagnetic waves. In England, he took out his first wireless patent. Soon the first transatlantic transmission experiment was a success. By building on the foresight and experiments of others, Marconi opened a new era in communication.

Queen

April 30, 1909. The Hague, Holland. Juliana Louise Emma Marie Wilhelmina, Princess of Orange-Nassau, Duchess of Mecklenburg. Daughter of a Queen, Juliana's goal was in sight from her birth. Through the wise training of her mother, she set herself seriously to prepare for her future responsibility. Nor were matters of normal living ever slighted: Marriage and motherhood were as important as statecraft. In 1948 Juliana ascended the throne.



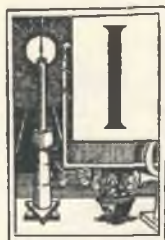


The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most highly developed and spiritually advanced members and workers of the Rosicrucian fraternity. It is the focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner awakening. Various periods of the day are set aside when many thousands of minds are attuned with the Cathedral of the Soul, and others attuning with the Cathedral at the time will receive the benefit of the vibrations. Those who are not members of the organization may share in the unusual benefits as well as those who are members. The book called *Liber 777* describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members if they address their requests for this book to Friar S. P. C., care of AMORC Temple, San Jose, California, enclosing three cents in postage stamps. (*Please state whether member or not—this is important.*)

BEHOLD YOUR WORKS

*On that day shall men come forward in throngs to behold their works,
And whosoever shall have wrought an atom's weight of good shall behold it,
And whosoever shall have wrought an atom's weight of evil shall behold it.*

—THE KORAN



IT is a simple matter for an individual to observe the behavior of other people. We are constantly observing and drawing conclusions from what we contact in our immediate sphere of life. What other people do is impressed upon our consciousness indirectly or by our desire to pay particular attention to the activities of someone else. It is because of this fact that we often draw conclusions, many times correctly and probably equally as many times incorrectly, insofar as the motive behind certain observed behavior is

concerned. In the process of observing something outside ourselves we have a tendency to build up the very opposite approach to our own lives and selves. We become subjective. Introspection is the process by which we become familiar with the thoughts of our own mind and with the conclusions which occur in our consciousness.

Unconsciously, we have accumulated habits that lead us to ever be objectively appraising the outside world and other people, and subjectively appraising our own selves. If this is carried too far, we are in a position of possibly becoming social misfits for the simple reason that the basis of judgment of ourselves

in comparison with someone else is so different that we fail to see either the advantages or shortcomings in our own lives, that are so apparent in the lives of people about us. Because this system of thinking becomes habitual it is very difficult to be objective with self. We need consciously to direct our attention in the form of an objective analysis in order to see ourselves as we are seen, and to be able to appraise our own actions and behavior, what we do and how we do things, from the same point of view as we would appraise the same behavior in someone else.

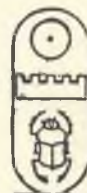
In the quotation that preceded these comments, it is stated that the time will come when men shall "behold their works." It seems that this is a statement of the facts already mentioned here. We cannot postpone forever an honest, objective analysis of ourselves and what we have done. What we have done constitutes what we are; and as a result our works, or to use a more modern phrase, our behavior, as a whole must be accounted for. There is nothing more direct than physical man may experience than this objective observation. To actually behold what we are, with all our faculties, and to behold our activities past and present, without adjusting our realization through the process of our own mental excuses and rationalization, is to see them as they are. So it shall be that some time man must become aware that everything that has been will be seen clearly. To follow our quotation from *The Koran*, we shall behold the good and the evil, and obviously these things will stand out clearly as they are registered upon our consciousness.

Every great teacher who has contributed to the welfare of mankind, to philosophy, religion, ethics, and morals, has in one way or another brought to man's mind the philosophy of cause and effect. While this has been interpreted in many ways, the most frequent is what we know as the law of compensation or Karma. Christians have referred to it in the saying, "As ye sow, so shall ye reap." Mohammed made clear the concept we have presented here that man shall clearly see what he really is, and the consequences of what he has done and what he has been will be the determin-

ing factor of the future. The law of compensation is not a law of retribution. It is simply the law by which man is made consciously aware that effects must follow certain causes. If one thinks such an existing law is cruel, one must realize that it is also very effective and good in that it prevents further self-punishment and pain. A child through experience learns that a stove is hot. The stove is not being cruel in burning the tip of a child's finger. The experience is preparing that child to understand that although heat can be useful to man in providing comfort and food, it must also be respected and controlled.

From a mystical point of view, the law of compensation causes man to be aware of his thought and behavior, and to make man equally conscious of the fact that the consequences of thought and behavior are something that can be taken into consideration at the same time any particular thought or form of behavior is adopted. Furthermore, man learns that the consequences of his acts are of his own making—that there is no outside or supernatural force oppressing him, but that it is merely a matter of learning to profit by experience.

For man to behold his works, to objectively and in a detached manner make fair appraisal from time to time of what he is and what he does, is a process by which man can come to know that he cannot avoid eventual reckoning or realization of the results of his acts and thoughts. At the same time, he realizes that what may be to him an unsatisfactory series of events was made by previous acts and thoughts, and that the future can be different if he adjusts his actions and thinking along lines that will be constructive instead of destructive. By experience man learns that the laws of God are the laws of life, and that by his cooperating in living with them he is able to direct his present existence toward a more satisfactory future one. To live right and think right is the challenge of the moment, and what we behold tomorrow will be the result of what we do today. If our tomorrow is based upon right living and right thinking, we will behold ourselves as we most want to be.





Weather Made to Order

By IRVING LANGMUIR

General Electric Research Laboratory, Schenectady, New York

The following excerpts are taken from a paper presented to the American Meteorological Society in New York City in January, 1950. They appeared in the July 14 issue of *Science*, a publication of the American Association for the Advancement of Science, and are reprinted here by special permission.



CUMULUS clouds are formed when moist air is heated by the sun's rays shining on underlying land. As the warmed air rises it cools, until finally at a certain altitude the moisture condenses at the cloud base, forming small cloud droplets. By this condensation of moisture, a great deal of heat is generated, which may overcome locally the natural stability of the atmosphere. The formation of the cloud, therefore, increases still more the tendency of the air to rise, so that once started, the cloud continues to rise and even accelerate until stopped by an overlying layer of very stable air.

When the cloud reaches the freezing level, the water drops in the cloud ordinarily do not freeze. The cloud is then said to be supercooled. The particles in the supercooled cloud turn to ice only if there are minute particles of ice or certain other foreign particles called *sublimation nuclei*. Sometimes these particles are already present, but they may be introduced artificially by the seeding techniques described by B. J. Schaefer and B. Vonnegut.

If no nuclei are present, or if there are too few, the cloud may rise to very great heights, where the temperatures

are far below freezing, without many snow crystals forming. Such clouds ordinarily give no rain. . . .

If, however, the cloud rises so high that the temperature gets down to -39°C , as it usually does at about 33,000 feet altitude, ice crystals of very minute size are formed in great numbers and almost instantaneously. The number of such particles may amount to 10^{19} (one trillion) per cubic inch. These come into contact with the supercooled water droplets and immediately cause them to freeze. This liberates a large amount of heat simultaneously over the whole top of the cloud, which rises still further. . . . The heat generated usually makes the top of the cloud float away from the lower part, as a circular cirrus cloud of ice crystals. In its early stages it has the shape of a mushroom, or it may look more like a pancake. . . . The pancake grows and gets thinner, usually increasing in diameter at the rate of about 25 miles an hour. At these very high altitudes, the wind is sometimes in a different direction from that near the lower part of the cloud, and so the pancake gradually drifts off to one side. . . .

I refer to them as "cirrus-pumping" pancake or mushroom clouds. One large cloud of this type may sometimes pump out cirrus clouds that spread over 10,000

square miles. Outside of the tropics, they may often occur in the summer in the semiarid regions such as New Mexico or Arizona. Dr. Schaefer has observed them in Idaho during the summer. I have never seen a cloud of this type in the Eastern part of the United States.

The characteristic thing about these convective clouds is that they form when the number of nuclei present in the atmosphere is so small that too few ice crystals develop in the cloud to use up any large fraction of the water in the supercooled droplets. Therefore, these few ice crystals that do form grow to relatively large size and fall out without setting up a chain reaction.

The large area of cirrus clouds usually formed by the cirrus-pumping mushroom provides shade for the underlying land and prevents it from heating so that no other cumulus clouds grow in the immediate neighborhood. Therefore, the conditions that lead to cirrus-pumping mushroom clouds make the production of rain from such clouds a very inefficient process. This is one of the main reasons that there is so little rain in Honduras and Costa Rica and other parts of Central America during the dry season. There is usually no lack of clouds over the higher mountains of these countries, but the clouds that do form often rise to 35,000 feet and even 40,000 feet and yet give no rain.

Cloud Nuclei Generate Heat

Then how *does* rain form from cumulus clouds? Nuclei must be present in order to get rain. The sublimation nuclei that occur in the atmosphere vary in concentration from about 1 particle per cubic meter of air to about 10^7 (10 million) particles per cubic meter. They vary tremendously at different times and places. Furthermore, the naturally occurring nuclei differ in regard to the temperature at which they become effective. . . .

To get heavy rain, a chain reaction must occur, by which one snow crystal produces two, and two produce four, and four, eight, etc., giving a runaway effect. This is like the spread of a contagious disease or like a fire spreading through a haystack. The chain reaction that leads to a thunderstorm or

any very heavy storm usually starts by a fragmentation of the snowflakes. The snow crystals begin to collect into aggregates and then knock against one another and break into fragments which are carried back up into the clouds so that each in turn grows into a large snowflake.

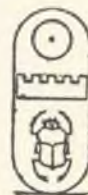
The conditions that are necessary for the beginning of such a chain reaction are very critical. There has to be a certain minimum number of nuclei of a given type, and the process is greatly helped by turbulence within the cloud. The critical conditions occur at some one point in the cloud at a certain altitude and time rather than throughout the cloud as a whole. Thus, the cloud that develops is unsymmetrical and is entirely different in shape from the mushroom cloud of the tropics. . . .

We can conclude that heavy natural rain from large supercooled cumulus clouds occurs only when both of two separate conditions are fulfilled. First, the weather conditions must be favorable; that is, the *synoptic situation* must be favorable. There must, for example, be sufficient moisture and wind to carry it to the place where the cloud is growing. Second, there must be a concentration of sublimation nuclei to generate sufficient heat within the cloud to overcome the stability of the atmosphere and cause the clouds to grow rapidly and produce turbulence. This turbulence is needed to set up the chain reaction essential for the occurrence of heavy, self-propagating rain showers.

Seeding of Dry Ice

In the early experiments in seeding cumulus clouds with dry ice, relatively large amounts of the dry ice were dropped at the top of the clouds. . . . The use of one pellet of dry ice, about a $\frac{3}{4}$ inch or 1 inch cube, may have distinct advantages for seeding. . . . The best results are obtained by putting the pellet into the cloud at the right place and at a time when the cloud is ripe or has grown to a condition capable of sustaining a continuing chain reaction.

Often, heavy rain may best be obtained from a large cumulus cloud by using a single pellet of dry ice shot into the side of the cloud from a Very pistol. For this purpose, the plane does not



need to enter the cloud but can fly near its outer surface and the pellet can be shot to a horizontal distance of 700 feet or more into the cloud. If this is done at the height of 1,000 or 2,000 feet above freezing level, the heat generated by the freezing of the supercooled water droplets is generated only in the lower part of the cloud, greatly increasing the turbulence and favoring the start of a chain reaction.

The best way to dissipate large cumulus clouds or to stop their growth is to introduce high concentrations of ice nuclei near the top of the growing cloud. . . . Enormous numbers of ice nuclei are produced along the line of seeding, but the minute snow crystals that form do not fall into the lower part of the cloud. The upper part of the cloud thus lifts off from the lower part, and the ice crystals do not get into the part of the cloud where they could cause turbulence and set up a chain reaction. . . .

Artificial seeding has many advantages. By properly choosing the point of seeding, effects can be produced that do not occur naturally. . . . The cirrus-pumping mushroom clouds of semiarid regions ordinarily give no rain or are very slow in starting to produce rain. When nuclei, such as those from dry ice or silver iodide, are introduced into these clouds at elevations only a little above the freezing level, the cloud is completely modified within ten or fifteen minutes. . . .

The pancake top can be prevented from forming if the cloud is seeded when it reaches altitudes where the temperatures are only -10C or -20°C. One or two pellets of dry ice introduced just above the freezing level are enough to transform a cloud into an efficient rain producer. . . . With the circulation set up by a chain reaction, such clouds may continue to give rain for many hours.

Silver iodide smoke introduced below the cloud base, either on the ground or by a plane flying below the cloud, is an exceptionally easy and advantageous way to increase the rainfall in those areas where cirrus-pumping clouds would normally prevent rainfall. . . . The control of a system of cumulus clouds requires knowledge, skill, and experience. Failure to consider the im-

portance of the type of seeding, the place, and the time, and also the failure to select the best available clouds, explain why the Cloud Physics Project of the U. S. Weather Bureau was not able to obtain "rainfall of economic importance. . . ."

To get a heavy shower or thunderstorm requires, as we have seen, the presence of natural or artificial nuclei, in sufficient numbers to convert a portion of the supercooled cloud into ice crystals, thereby generating heat sufficient to overcome the stability of the atmosphere and set up a chain reaction in the production of new snow crystals.

I have been developing a new theory of the rate of growth of snow crystals in supercooled clouds containing known numbers of sublimation nuclei. It turns out that the initial growth occurs in accord with a diffusion theory proposed many years ago. But when the snow crystals grow to a size of a few tenths of a millimeter, and especially when the air is turbulent, the crystals grow ten to fifty times faster than the rate given by the older theory. This is in accord with observations of the extraordinary speed which some cumulus clouds turn into active thunderstorms. . . . And the concentration of one milligram per cubic mile, which was found to be so effective in producing showers, is just the concentration that is needed to convert all supercooled water droplets into ice crystals within about four minutes.

Silver Iodide Nucleation

From the probability theory of the growth of showers from artificial nucleation, one obtains the result that the total amount of rain produced by operating a ground generator increases in proportion to the square of the amount of silver iodide used. Thus, with three times as much iodide one would get nine times the rainfall. The intensities of the showers would be no greater, but they would extend over a greater area.

An analysis of the July, 1949, rainfall in New Mexico, Arizona, Colorado, Oklahoma, Kansas, and Texas gives evidence that a band of heavy rain progressed in an easterly direction during the period of July 20 to 23 from southern Colorado across the southern

half of Kansas, where it gave 3 to 5 inches of rainfall in many places. It may have been dependent on the silver iodide nuclei generated near Albuquerque between July 18 and 21 and in central Arizona between July 19 and 21. Furthermore, the heavy rains that spread throughout New Mexico from July 9 to 13, before the start of Projects Cirrus seeding experiments, appear to have depended on silver iodide seeding in Arizona on July 5 and 6.

It is very important that regular tests be carried out on certain selected days of each week throughout the year, using amounts of seeding agents just sufficient to obtain conclusive statistical data as to their effectiveness in producing widespread rain. It is to be expected that the results will vary greatly in different parts of the country because of the changes in synoptic situations. . . .

If similar conditions prevailed over the whole United States, the cost per day to double the rainfall would be

only of the order of a couple of hundred dollars. This verified an estimate that I made in November, 1947, in an address before the National Academy of Sciences that "A few pounds of silver iodide would be enough to nucleate all of the air in the United States at one time, so that it would contain one particle per cubic inch, which is far more than the number of ice nuclei which occur normally under natural conditions." Such a distribution of silver iodide nuclei "in the atmosphere might perhaps have a profound effect upon the climate. . . ."

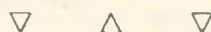
I believe the time is now right for beginning an intensive study of tropical hurricanes. It is highly probable that by using silver iodide generators at sea level in the regions where the large clouds first begin to grow into incipient hurricanes, the hurricanes can be modified and even prevented from reaching land.



MID-ATLANTIC RALLY

The Fifth Mid-Atlantic Rally sponsored by the John O'Donnell Lodge will be held at its Temple quarters, 301 W. Redwood Street, Baltimore, Maryland. The two-day program includes illuminating lectures, mystical ceremonies, scientific demonstrations, the Fourth Temple Degree Initiation, a banquet and entertainment. Members of all degrees are invited to participate.

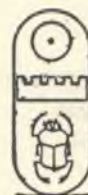
Registration begins at 10:30 a.m., Saturday, May 5, at the Temple. Make early reservations. Write to: Mrs. Josephine Warnken, Rally Secretary, 1239 Linden Avenue, Arbutus, Baltimore 27, Maryland.



MIND VERSUS SPACE

The shrinkage of space is raising its own problems. The East and the West have become next-door neighbors, but not yet understanding friends. We are anxious for world-unity, but are not prepared for getting rid of the habit of mind which makes for world-discord.

—S. RADHAKRISHNAN,
Professor of Philosophy, Calcutta University





APRIL was once called *Ostermonah*—the month of the wind from the east. From *Oster*, we derive *Easter*; so, even though Easter Sunday may fall anywhere between March 22 and April 25, Easter is really an April Feast.

The egg is almost universally associated with Easter because it is a symbol of creation, traditionally accepted by many as evidence that the world itself was created at Eastertide.

The mystical importance of the season is, therefore, at once apparent. Like the Rosicrucian New Year Feast, it emphasizes the lesson of redemption or renewal. Who better than a Rosicrucian, then, could unfold the hidden aspects and imports of such an occasion. Last year, that opportunity came to Frater C. O. Jayne, who was invited to give the Easter morning address in a church of a Protestant denomination.

Frater Jayne's remarks are worthy of reprinting in their entirety. Since that is not possible within the limits allotted this department, his concluding words are offered: "The awakening of the higher eternal-self from its state of obscurity and suppression in material man, constitutes, I believe, a resurrection far more important to us than that of the physical body could possibly be. This is my message of the resurrection I wish to bring to you on this Easter morning. This is the resurrection the world needs most today. This is the resurrection I would have the Church strive to establish in the life of man.

"If man is to be sustained and not make a faithless surrender when the going is rough and all seems hopeless in life, he must have a greater spiritual

awakening, and come to realize that all that is real, all that is eternal, all that is worth while in life is God, His spiritual kingdom, and spiritual man. All else, in time, will pass away."



In February, the Rosicrucian Egyptian and Oriental Museum offered an outstanding and unusual exhibit of stage sets and costume designs—the work of Oronzo Abbatecola.

Mr. Abbatecola, associated with Julia's Art Gallery in Los Gatos, is well known in the theatrical world for his original thought and imaginative skill in stagecraft. Born in Bari, Italy, Mr. Abbatecola began his association with the stage as a child. Submitting his designs in competitions sponsored by the government, he attained recognition—and a passport to the United States.

He has done noteworthy sets for the works of Respighi, Wagner, Goethe, Shakespeare, Moussorgsky, and Bizet. Since coming to the West Coast, he has executed commissions for both the San Francisco and the Los Angeles Opera Companies. On February 4, Mr. Abbatecola spoke to an enthusiastic Museum audience on "The Art of Theater and Stage Technique."



District Commissioners in February were happily surprised to find their Bulletin to be a message from the Emperor. Among other things he wrote: "The writing of this letter to you, fratres and sorores, recalls pleasant memories. It takes me back to many years ago when I had the pleasure and privilege of directing the District Commissioner activities and the Department of Ex-

tension of the A.M.O.R.C. This activity was originally organized under the direction of our late Emperor, Dr. H. Spencer Lewis. It was then assigned to me as my duty. The enthusiasm throughout the world of our fratres and sorores who compose our District Commissioners was always most stimulating.

"It is, of course, not possible for me to continue this activity because of my many other duties, but I do want to write you this month and renew old acquaintanceships. I also wish to express appreciation to those new members of our Extension Department who are helping in this great work."

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From Lodge and Chapter Bulletins the following terse sentiments are drawn: "Unenthusiastic people find life a drudgery because they keep their eyes on the clock and are content to get by with as little as possible. The half-hearted worker . . . is not only a headache to fellow workers, but also a definite hindrance to their accomplishing much. . . . To be half-hearted about anything, is to be half-happy. The person who has lost his enthusiasm, has two strikes on him from the start. We all need to guard our enthusiasm for life, for life without enthusiasm is meaningless."—Eldon Nichols, Inspector General, in the *Pittsburgh Mystic Triangle*.

"The Supreme prayer of my heart is not to be learned, rich, famous, powerful or even good, but simply to be radiant. I desire to radiate health, cheerfulness, calm courage, and goodwill. I wish to live without hate, whim, jealousy, envy, fear. I wish to be simple, honest, frank, natural, clear in mind and clean in body, unaffected—to say 'I do not know,' if it be so, and to meet all men on an absolute equality, to face any obstacle and meet every difficulty unabashed and unafraid."—Albert Hubbard, in *Leonardo da Vinci Chapter Bulletin*.

"By recognizing that there is always an opposite to the worst which may occur; and training ourselves to search for that opposite, we are developing within ourselves the ability to help others in the attainment of a similar

capability of transmutation. In the days ahead, our powers of transmutation must become great so that Peace and Love may come to reign supreme." Editorial in *New York Rosae Crucis*.

"Our thoughts again drift to dear old RCU . . . at last the day arrives. You are there. . . . It is ten o'clock Sunday, and registration line is already forming outside the Research Library. . . . At RCU there is a tradition that the new-comer must be sought out and made to feel WELCOME and AT HOME. Before you know it, you are surrounded by a group of cheerful, smiling men and women, none of whom you have ever met. In a very short while you find yourself at ease. Worldly considerations such as wealth, poverty, race, color, religion, academic background, or any of the other barriers common to everyday society become nonexistent. The student is taken on his merit—on that, and nothing else, he stands or falls."—Nora Norwood, in *Essene Chapter Bulletin*.

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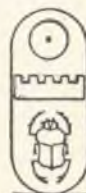
Frater James French of Minneapolis, Minnesota, Inspector General of the Order, has become Curator of the Rosicrucian Egyptian and Oriental Museum in Rosicrucian Park, following the resignation of Frater Jay R. McCullough late last fall. Frater French and his wife, Mildred, are no strangers to San Jose, for both have been connected with Rose-Croix University's Music Department for a number of years. Their loyalty to the Order and their unselfish service in its behalf have long been recognized in Minneapolis as well as in San Jose. Their friends in both places are pleased that a larger opportunity for service is now theirs.

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Vancouver Lodge in February sponsored a very successful Stanley Brush Party. Strange to say, this had nothing to do with Stanley Park or underbrush. It was a spring-cleaning affair at which one bought supplies needed for the job, thereby earning 15 percent of the total sales for the Lodge Building Fund.

* * *

One item common to many Lodge and Chapter bulletins is the plaint about missing library books. Some books



just seem too foot-loose to be kept on library shelves. Or are there "book-sneaves"?—no, that can't be, not among Rosicrucians. Even if you did forget what became of that book, couldn't a new one be substituted?

* * *

The proximity of Moffett Field has made it possible for an increasing number of servicemen stationed in this area to attend convocations in the Supreme Temple. They have also taken advantage of the opportunity to attend the semimonthly parties in the Recreation Room of the Temple, the Friday night

RCU lectures—and to use the Rosicrucian Research Library.

* * *

Recently, a soror who was born in San Jose, came back for her first visit since her school days. As a girl, she knew nothing of the Order, and there was no Rosicrucian Park in the city. Then, her life centered around her school, a convent which occupied a sizable area in downtown San Jose. Now, Rosicrucian Park is the focus of her interest. Only one building of the convent is still standing, and that, she says, happily, is doubly dear, for it houses the Rosicrucian Press.

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Messenger of the Magi

(Continued from Page 131)

sped on in its graceful, legible script, the Magister must have been looking far behind that night and that hour in his unpretentious cabin at Ephrata.

Whatever the many unrevealed purposes of the Masters, their intention had been clear in choosing this young, new nation of the West as the place where majestic teachings would flower in august greatness. Here, eventually, free institutions would permit the free dissemination of noble, redeeming principles kept carefully guarded in older countries wracked by tyranny and torture. Here, truth would be left forever unchained to combat error through reason and logic. Here, through newspapers and magazines, seekers for truth could be informed of the great Order which waited graciously to serve them.

Before the sun rose over the esoterically-designed buildings of Ephrata, Peter Miller had completed his seven translations into seven tongues. But men must now read what had been written. Under the supervision of Magister Miller, members of the community proceeded to print the very first drafts of the Declaration on waiting presses. Tradition has it that Peter Miller himself set by hand most of the type for the document that would arouse the world.

Miller, acting on behalf of the community, also refused any payment for printing the Declaration, according to reports that have come down unquestioned among the Pennsylvania Germans. Descendants of men and women in the outer congregation of Ephrata say that even the paper stock was given gratuitously. And during those decisive years of struggle that lay ahead, the Rosicrucians, under their scholarly leader, gave their services without stint—without money and without price.

Peter Miller assigned fellow Rosicrucians to print the very first United States currency ever circulated in the new republic. Some twenty-five million dollars in crisp continental greenbacks were delivered in great bales to the Philadelphia banking houses for general circulation throughout the thirteen states. But not one bill remained in one ceremonial white robe of the workmen, even though commercial printers were demanding to be recompensed with a liberal percentage of the currency.

Compassion and Sacrifice

In the course of the bitter fighting around Philadelphia, Peter Miller became acquainted with General George Washington. The rugged squire-turned-

soldier shared, with every leading American of his day, a deep admiration for the mild-mannered Rosicrucian mystic. After the disastrous Battle of Brandywine on September 11, 1777, Washington's retreating army faced the problem of caring for scores of wounded men. The General thought of Peter Miller and, in the words of the authoritative historian, Julius Friedrich Sachse, was "well satisfied of his devotion to the patriot cause. He also knew that the pious men and women—would tenderly care for unfortunate patriots who were sick and maimed."

Washington's expectation for the stricken ones was justified in the magnanimous reception given by this brotherhood consecrated to the service of humanity. Magister Miller ordered the two largest buildings, including the supreme shrine known as the *Saal*, turned into hospitals. Many a man was sent back whole and healed to his regiment. Rosicrucian fratres and sorores substituted for fathers and mothers as they stood by the beds of boys on the edge of transition, perhaps consoling them with the assurance that earthly life is but one plane of existence. Those who left this plane were laid to rest by Miller and his confreres in the hallowed ground of Zion Hill overlooking Ephrata.

Then malignant typhus, brought in by the patients, spread among the nurses. At least thirteen Ephratans underwent transition after becoming infected with the disease, according to a partial list compiled by Sachse. Yet that grandson of a Rosicrucian pioneer noted that "after years of careful search," he "failed to find a single record of complaint from these humble heroes, or one setting forth any account of their losses or personal sufferings."

Both the Zion and Kedar buildings were demolished by order of Miller, as a necessary precaution to arrest the plague after the buildings had ceased to be used as hospitals. Then the Rosicrucians of Ephrata were called on to make even further sacrifices that the foretold destiny of the new land might be fulfilled. Paper and books in their printing offices were requisitioned to manufacture cartridges. Finally, even the hymns and prayer books were taken

for the same purpose. Quilts and blankets belonging to the Sisters were attached by quartermasters. Vast stores of grain were donated by the fraternity to feed Washington's hungry, ragged soldiers at Valley Forge.

If Peter Miller ever estimated in dollars and cents the value of all these contributions, no record of it exists today. Nor did the Ephrata Community put in any claim for reimbursement to any state or national government. For human life and its continued development have always been the supreme consideration of the Rosicrucian Philosophy. And Peter Miller nobly exemplified that philosophy when he learned that his worst persecutor was facing death for aiding the Tories.

The venerable Master sped to Washington's camp to beg for the life of Michael Widman, an official of the church whose pulpit Miller had resigned. Touched by Miller's forgiving attitude, the General wrote out a pardon for the traitor. The Rosicrucian patriarch delivered it as the Tory stood on the gallows with the rope around his neck. From the gibbet, the persecutor thanked his deliverer and entreated pardon from the poor scholar whom he had so often abused.

After the Revolutionary War, Magister Miller resumed preparations for the silent period of the ancient Order and for his own transition. In 1785, he co-authored with two other brethren the great *Ephrata Chronicle*, the first work on American Rosicrucian history.

He was nearing eighty-seven when he left the mortal plane on September 25, 1796. Within a few years, the few remaining Pennsylvania fratres and sorores would be following him to a higher and more beatific state in the soul's cycle of transition and return.

All things were composed in the Magister's soul, joining the souls of other Magi in still other incarnations. All things were composed within the Order which would disappear quietly in another five years, only to emerge like a long-planted seed germinating to new life in another century when millions of minds would be sensitively attuned to truth.

Truth came to America by way of Ephrata. Peter Miller was *truth's* messenger to our fathers.





King Lear's Madness Is Modern

By MYRL LEWARK BRISTOL, F. R. C.



RECENT clinical reports show that the Elizabethan theory of mental disease has been vindicated. Today the "mind diseased" is still a mind, not a "soul possessed of the devil," and its disability is regarded as allied to the failure of right functioning of other organs of the body. Thus it happens that Shakespeare's study of insanity in the case of *King Lear* not only conforms to the Elizabethan theory of mental illness, but is valid according to the latest modern conclusions pertaining to mental disorders in later life.

The *Tragedy of King Lear* is a psychological drama based upon the physico-psychological theory of Shakespeare's time. This theory, a branch of the new natural philosophy, was a revival of ancient Greek ideas concerning the unity of all matter, and the unity of mind and body.

In Elizabethan science there is no distinction made between normal and abnormal psychology. As physical illness is a disturbance of the temperance (homeostatic balance) of the body, so mental illness is a disharmony of the soul. Whether temporary or permanent, madness is a difference in degree rather than in kind of mental functioning.

A distemper (unbalance) of the mind is due to the incorrigible behavior of one of the soul's faculties. Usually, the

culprit is the imagination. However, the cause of malfeasance in the microcosm of the mind may be organic. If the "spirit," fed by "humours" and carried in the "pipes" (arteries), is not sufficiently refined or sublimated in the heart, nor finally in the brain, and is thence dispersed in an impure state by means of the "sinews" (nerves) to the various parts, no portion of the brain can function properly.

The initial fault lies with the rabble of sensation, inciting the emotions in the lower kingdom of the heart, and carrying their lying reports up to the common sense, sometimes called the "five wits." But still, the inward sense (imagination) is the guardian, so to speak, of the threshold of consciousness, the mediator between the subjective and objective planes. Imagination is vital to the whole thought process, for it has the responsibility of sorting, correcting, judging, and storing in the memory those images received from the outer senses through perception, and making a reliable report thereof to the reason, the supreme judge. Its duty is to its colleagues, the reflective and intellective powers by which the soul examines its own actions, and by certain innate criteria provides a knowledge of the law of God and Nature; but, unfortunately, imagination may contribute to the disruption of the whole apprehensive process; for once passion (excessive emotion) crosses the threshold, it colors the imagination through

which the understanding must view the world, and soon reason itself becomes "passion's slave."

The prevention of madness, curbing even a riotous imagination, is patience; and patience is not passive waiting, nor stoical endurance. It is positive firmness of mind, self-control, will power.

The cure for madness, if it be curable, is repose and recreation—remove the patient from sights and sounds which may stimulate imagination, restrain bodily movement, induce sleep, and then endeavor to divert the mind from the obsessive passion to something else, "with one nail drive out another."

When the total soul is affected, however—in Elizabethan terms the vegetal (organic functions), the sensitive (emotions), and the rational (sensory perception, imagination, memory, judgment, will)—madness is complete and permanent, for there is left no means by which the soul may recover its former state.

A Case Record

Much that is obscure and puzzling in the character of King Lear disappears when we accept it for what in one respect it is—a dramatic illustration of a psychopathological theory. Far from being a vague picture of a clinical entity, *Lear* is an individual case history; the disease is specific, carefully defined, and accurately described. The characterization is authentic, for while King Lear is a distinct portrait, having no traits in common with other madmen in the Shakespearean gallery, every symptom apparent in his deeds or thoughts may be verified from the scientific treatises of the time.

The characterization appears equally authentic when compared with clinical reports of the present decade. The recent conclusion as to senile dementia—which most frequently has been the incorrect diagnosis of Lear's case—is that, although a certain amount of mental inadequacy is to be expected in aged persons, there is in professional terms no such *disease* as senile dementia. Like insanity or madness, *dementia* is a blanket term meaning, simply, any mental disorder. It never occurs due to age alone, never occurs without predisposition or susceptibility, never un-

less induced by adverse conditions strong enough to drive the maladjusted individual over the line between eccentricity and disease.

The situation most likely to cause psychological stress in the aged is loss of independent activity associated with retirement from an occupation, breaking up the home with its routines, and going to live with married offspring. Even this situation is less stressful upon the individual who has fortified himself with intellectual or other pursuits to fill the hours of unaccustomed leisure, which otherwise would be occupied with introspection and regret growing out of the contrast of what now is with what used to be.

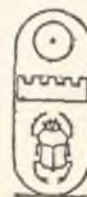
Susceptibility

As we observe Lear in the act of creating the situation which is to precipitate his illness, we agree with Kent, "Lear is mad"—or nearly so. Such "folly," "hideous rashness," "unconstant starts" and "poor judgment" do not indicate mental health. Regan testifies: "'Tis the infirmity of his age; yet he hath ever but slenderly known himself." Goneril agrees: This "unruly waywardness" is only the "imperfections of long-engrafted condition," increased by his "choleric years"; it is not the "infirmity of his age" alone, for the "best and soundest of his time hath been but rash."

Lear is susceptible to some form of mental illness; but whether the excessive amount of choler (yellow bile) in his blood, due to organic disintegration, is responsible, rather than the long habit of rash (choleric) behavior, is a question. At any rate, whether it is the liver or the will that is out of order, a man who has been rash by habit is a man who has known himself "but slenderly."

Onset of Instability

The hostile environmental condition, contributing to Lear's mental instability, soon has its effect. Significantly, at the very moment Lear realizes how hostile the environment really is, he first appears conscious of physical distress. Having left Goneril's house because of cruel treatment, he learns while on his way to make his home with Regan, that she is "made of the



self-same metal" as her sister—has arranged to be not at home on his arrival. His reaction to this news provides an example of how Shakespeare, because the theory is so integrated with his thinking, can easily compress into a sentence what might be a chapter in Timothy Bright's *A Treatise of Melancholy* (London, 1586):

O, how this mother swells up toward my heart!

*Hysterica passio, down, thou climbing sorrow,
Thy element's below!*

Lear is not speaking of a heart attack, nor of the warning signs of apoplexy. He feels pain and suffocation, as if his "rising heart" is about to "break into a hundred thousand flaws." With the Elizabethans "heartbreak" is not a metaphor; they supposed that under extreme pressure the heart actually does break. This passage can only be understood as the physiological effect of passion: Sorrow shrinks the heart; then, to succor the center of life, the vital spirit summons a rush of blood, and the added pressure causes the painful sensation of swelling.

This blood is "muddied"—the mother (dregs, melancholy, earthy humour, black bile) is climbing up from its element earth, which corresponds to the lower part of the body in Elizabethan microcosmography; specifically the liver, where the humours originate. Melancholy is a heavy, dry substance which thickens the blood, clogs up passages, and defiles the whole supply of humours and spirits. If this "climbing sorrow" continues to rise unpurified to the brain, it will there affect the animal spirit; i. e., under the stress of emotion, the blood chemistry is affected, and considering the organic changes brought about by the toxic condition, there is small likelihood that the reason will remain unimpaired.

Understanding, now, the interplay of physical and psychic causes, we experience sympathetically Lear's "heart-struck injuries," and witness the agonizing struggle between reason and the usurping passion:

*You heavens, give me that patience,
patience I need! . . . do not make
me mad . . . No, I'll not weep . . .*

*O . . . I shall go mad! . . . Thou,
all-shaking thunder, strike flat the
thick rotundity of the world! . . .
No, I will be the pattern of all
patience; I will say nothing . . .
my wits begin to turn.*

*. . . the tempest in my mind
Doth from my senses take all
feeling else*

*Save what beats there. Filial
ingratitude!*

*. . . O, that way madness lies; let
me shun that;*

No more of that. . . .

I'll pray, and then I'll sleep.

This is his last rational moment. Henceforth he is "bound upon a wheel of fire (choler, imagination)" until restored to temperance by a "simple" administered by his physician, by repose and the soothing influence of music, and by gentle kindness in his convalescence in accordance with the admonition:

*Trouble him not more
Till further settling.*

Diagnosis

The complete record of Lear's case shows that "the infirmity of his age" is not the source of his mental illness. Any man of eighty and more who can ride all day, hunting with his knights, and come home with a roaring appetite—"let me not stay a jot for dinner"—is not sick. A man of his age, suffering a night of exposure, improperly clothed, in a terrific rain-and-wind storm without succumbing to the ague (acute fever) which, it is implied, he contracted; and a man, after being confined to bed on doctor's orders, who can kill a young man, is not senile in body. And the fact that he is only temporarily demented, that he dies more sane in mind than he has been for years, evidently, shows that his mental trouble is not due to irreversible processes of bodily deterioration. In mind, likewise, senility is the last word to be applied to Lear. Except during the peak of his seizure, the hallucinatory interval, his intellectual faculties remain intact; moreover, are unusually keen for a man of any age. There is no such disease, as far as Lear is concerned, as *senile dementia*.

As Lear continues to mention bodily symptoms, we cannot be sure whether "nature, being oppres'd, commands the mind to suffer with the body," whether the body is suffering with the mind, or whether Shakespeare is merely using the terminology of physiology to describe a mental state. Either assumption—or all three at the same time—could be true. "Melancholy," for instance, is the name both of a mental disease and of a humour; which one precedes the other as cause is undemonstrable. Melancholy, by the way, can also be a habit—"idleness and voluntary solitariness . . . delicious at first," but growing into a "cankered soul" (Burton, *Anatomy of Melancholy*. London, 1621). These habits, long engrafted, are suggestive of the modern neuroses.

Says Kent of Lear in his frenzied state, "His wits are gone . . . All the power of his wits have given way to his impatience." This is the mechanism of the disorder, in sixteenth century terms; but Gloucester's comment, equally Elizabethan, opens vistas upon modern psychiatry. Like Lear, Gloucester is old and overcredulous. He has the same regret for wrong done to a loyal child, suffers as much in mind, and more in body, from injuries at the hands of wicked offspring, and yet Gloucester is not out of his mind, be-

cause he is not susceptible. He envies Lear his way out of "feeling . . . huge sorrows":

*The king is mad: . . . Better I were
distract:*

*So should my thoughts be sever'd
from my griefs,*

*And woes by wrong imaginations
lose*

The knowledge of themselves.

Any conclusion as to the modern designation for Lear's madness is sure to be inclusive; but having accepted perforce the case record as Shakespeare has submitted it, we scarcely can avoid accepting Shakespeare's own diagnosis—*hysterica passio*, uncontrollable emotional outbursts. This is definitely an abnormal mental condition, the extremity of which is commonly called *hysterics*. It is not to be confused with the psychoneurosis *hysteria*, characterized by the conversion of rejected emotion into a symptom of bodily disease. This nervous disorder, for which modern psychiatry has no better name than *hysterical neurosis*, has nowhere been better defined and more vividly illustrated than in *The Tragedy of King Lear*.

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FOR PARENTS WHO CARE

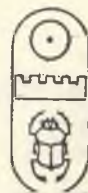
Love for a child is not sufficient. Parental love is often blind—it frequently overlooks the very elements so necessary to the future of children. A child may have the finest physical care—every objective requirement met—and yet talents and faculties that make for the fullness of living may be unconsciously neglected. Do you know which of the habits that seem harmless, even amusing, should be curbed in the young child? Are you aware of those indications disclosing the *creative abilities*, within the boy or the girl, that should be cultivated *early in life*?

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ARE YOU PSYCHIC?

By RODMAN R. CLAYSON, Grand Master



THE average person probably looks with suspicion upon things of a psychic nature. There are those who refer facetiously to psychic functions and demonstrations. Furthermore, that which is said to be psychic in nature is often associated with the practices of certain cults, sects, and spiritualistic mediums. The truth of the matter is that we all are psychic, whether we realize it or not.

The word *psyche* was originally selected as one that would symbolize the *Breath of Life* and the *soul essence* in man. The ancients realized that the soul of man comes into the body through the breath, as stated in the Book of Genesis. The modification of *psyche* into the adjective *psychic* actually means *breath* or *wind in motion*. The ancients could not think of any word that pictured to them the real nature of the soul until *psyche* or *psychic* was adopted. Literally, the word *psychic* is an attempt to explain the soul as something that moves silently and swiftly through space—as the wind in strong action—and as that which enters the body through inhalation of the breath and leaves the body as the breath is exhaled. Considering the origin of the word, anything that is psychic would pertain to the soul essence or the soul's consciousness or vitality.

Psychic, as defined by Webster, refers to conditions such as life, soul, breath, that which is spiritual, the mind, the mental life. It does not pertain to the physical; it is something outside the realm of known physical processes. From the philosophic dictionary, psychic is defined as, in a general sense, any mental phenomena. In the special sense, psychic is restricted to unusual mental phenomena, such as telepathy, intuition, et cetera.

When the mystic uses the word *psychic*, he means that which is related to or is a part of the consciousness of the soul-personality. Some of this psychic consciousness, or soul consciousness, is in every living cell of the human body. To the mystic, that which is psychical also refers to the divine qualities in man. To the psychologist, it has become associated with the new definition of psychology, namely, that which is concerned with inner perception, sensation, and mental functions. The psychical is nonphysical but nevertheless the resultant effect of organic causes. Conscience, moral precepts, personality, intuition, projection, revelation, vision, Cosmic consciousness, et cetera, all of these are reduced to the category of psychological phenomena.

According to Jung, our consciousness is dependent upon the unconscious. Freud, Adler, and Jung are mainly concerned with the different phases of mental functioning. They have, for the most part, taken them separately and

individually in their experimental methods rather than making a study of the whole mind. They agree, however, that the various levels of consciousness, unconsciousness, and super-consciousness are all interrelated. Jung feels that, from the beginning, the conscious and the unconscious have been one, that one cannot exist without the other. Yet he feels that only to a certain degree can we direct our consciousness, while, on the other hand, the unconsciousness has an order and continuity independent of us.

The mystic is not concerned with the various levels of consciousness. He feels that consciousness is an objective, organic function of the brain, but that subconsciousness is a subjective experience concerned with the mind which need not necessarily always be associated with the brain.

The Sixth Sense

Objective perception is what we perceive through the five objective sense faculties. Anything that is not perceived in this manner must come from another source—the subjective. It comes from the mind of the soul or that phase of our mind known as the subjective. This is psychic perception, because it has to do with that which is nonphysical.

If, as the mystics point out, that which is psychic is associated with the soul essence, the psychic can have little to do with the physical functions of the body or the physical world at large. Being psychic means being equipped with a subjective mind, the soul essence, with an ability to perceive with the psychic processes of the subjective mind. Furthermore, we are psychic to the extent that we allow our psychic

or soul qualities to be further developed.

Probably one of the first indications of psychic development is the ability to avail ourselves of our intuitive faculty. Intuition is often referred to as the *sixth sense*. Intuition is the voice of the subjective mind. Regardless of objective reasoning to the contrary, we all have had the experience of an intuitive voice or command or impression

compelling us to accept or reject something. Eventually, we have found that the intuitive impulse was right.

No one doubts the psychic function of intuition. How else can we explain incidents which have occurred to us personally, or of which we have heard: the man who while seated in a theater with his wife had a compelling urge to leave at once and return home—upon nearing their home they found the house on fire; the mother who had the impression that her son, fighting in Korea, had been killed—a few days after the impression, she received a telegram from Washington advising her of the tragedy; the young couple who after frantically searching had almost given up hope of finding a place to live when unexpectedly

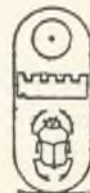
they received the driving impulse to visit a certain address on a certain street. They did so and found an empty apartment with suitable accommodations. The list of such experiences is endless. Such impressions are psychic in nature.

Intuition, the inner voice, the hunch, or whatever name we wish to call it, is what is technically referred to as pertaining to the field of extrasensory perception. This means having the ability to perceive beyond the range of the physical senses.



By Lester L. Libby, M. S., F. E. C.
Director, AMOEC Technical Dept.

- Westinghouse researchers are experimenting with a device which exhibits the property of electroluminescence, a phenomenon known in principle since it was discovered in Germany about 1920. The device is a sandwich in which a layer of phosphors is placed between a plate of conducting glass and a metal sheet, much like the dielectric in a condenser. When an alternating electric field is applied, the resulting electrostatic strains—for reasons not yet clear—cause the phosphors to emit a pale greenish light, although at insignificant electrical efficiency.
- A British scientist has calculated that, in any attempt at controlling weather, it is necessary to move or influence at least a billion tons of air in order to create a reasonable area of depression.
- University of Rochester scientists have reported tests showing the appearance of lymphocytes with bilobed or double nuclei in the blood of personnel who are working with the 130-inch cyclotron at the University. Early detection of radiation dosage may be possible by the techniques they describe.



There are several receptors to psychic impressions which are natural but beyond what we call *the physical*. Within the physical body, they are principally the psychic centers, some of the nerve plexuses, some of the glands, and the sympathetic nervous system.

Our sense faculties have to do with the ability to use everything available to the subjective or objective consciousness. Impressions received through the subjective faculties are termed *psychic impressions*. Furthermore, the various mental activities are psychic functions. One who is psychically developed makes full use of objective and subjective impressions through the memory and reasoning processes. This adds to the sum total of a well-balanced conscious state and a harmonious life. Extrasensory perceptions cannot be explained if we do not recognize the psychic faculties and that aspect of the mind known as subjective consciousness.

Research Work

Many psychologists seem to give extreme emphasis to the motor aspect of the mind—in other words, to know the activity of the motor consequences of mental life in order to find out from the motor point of view how the mind acts and reacts. There is a tendency, however, to become particularly interested in personality development. This is achieved through the integration of the total mind including thought, emotion, and will.

Outstanding for the results of his research work is Dr. J. B. Rhine of Duke University, who, over a long period of time, has made a careful study of extrasensory perception. He has endeavored to reach a scientific explanation of certain mental perceptions that are received independently of the sense organs. Dr. Rhine's particular interest has been that of telepathy and clairvoyance. Telepathy was perhaps the first psychic function to be scientifically studied, because the belief in telepathy is probably as old as mankind. It was important enough in ancient Greece to bring forth the theory of Democritus as to the way it worked. Telepathy specifically deals with thought transference between two persons, a sort of mind-to-mind relationship.

Efforts have been made to determine why some people are more sensitive than others, to find out why sensations realized in the consciousness are more intense in some persons than in others. Dr. Rhine, in his experiments, has been quite successful with what he terms *clairvoyance*. He explains that clairvoyance is involved with the interaction of the mind with matter. In other words, the identification of concealed cards by a person can be accomplished through clairvoyance. There is tremendous evidence suggesting that the mind can transcend space. The spontaneous awareness of distant events of which there was no previous knowledge is frequently reported.

Most psychologists now feel that the establishment of the mind as different from the brain is a fundamental truth. They reason that the mind is a factor in its own right in the total composition of the personality. Therefore, the personal world of the individual is not centered completely in the organic functions of the material brain. In what are said to be the normal processes of experience, the mind and brain act upon each other; therefore, they must be integrated.

A large number of mental experiences are said to be psychic in nature, although some mental experiences are not psychic. Thus far scientists have found no evidence to support the contention of those groups who feel that one can psychically perceive so-called "spirits," or "disembodied entities," alleged to have passed from this world.

Extrasensory perceptions having to do with intuition, telepathy, and certain occult powers are in the lower scale of consciousness, while in the higher levels of consciousness we have spiritual realization, knowledge of Reality or God. Sometimes this higher level is referred to as the superconscious. The highest expression of consciousness varies in different people. Manifestations of higher spiritual emotions are physical indications of higher inner growth.

Gaining in Spirituality

Psychic experiences, which are sometimes referred to as being divine or Cosmic, not only change the intellectual side of the mind by giving it a new fund of knowledge of reality behind

the phenomenal world, but they also change the quality of the emotional life of a person. A mind that has had such experiences needs no inference or logic to understand the existence of reality, because with the enlightened intellect the emotions are satisfactorily integrated.

We may speak of it as emotion, but actually we are psychically affected by a beautiful woodland scene, by pleasing colors, or inspirational music. Religious experiences, spiritual ecstasy, may be said to be psychic in nature. The mystics say that the wide range of psychic impressions has its source in a Cosmic condition which is separate from the physical world.

It may readily be seen, then, that to a greater or lesser degree we all are psychic. We may not be objectively aware of our psychic urges and impressions. We may not feel that intui-

tion or hunches are psychic. Nevertheless the only scientific explanation for them is that they are beyond physical or objective consciousness or awareness. Recognition of this fact will help us more and more to make use of our psychic processes. We can enjoy psychic development and make good use of mental factors, some of which may not yet have been identified.

Psychic development stimulates spiritual perfection. Just as we can be brought concomitantly into harmony with others through telepathy, so can we become sympathetically attuned with the Cosmic or that which is of the Infinite. As we develop the more frequent use of the psychic processes within, we will find that we are further developing the objective processes without. The psychic or soul essence within us is a part of the Divine, an expression of our real selves. It is the expression of the personality, or soul self.

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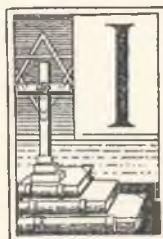


The Coming Revolution

By DR. H. SPENCER LEWIS, F.R.C.

(From *Rosicrucian Digest*, March, 1933)

Since thousands of readers of the *Rosicrucian Digest* have not read many of the earlier articles of our late Emperor, Dr. H. Spencer Lewis, we adopted the editorial policy of publishing each month one of his outstanding articles, so that his thoughts would continue to reside within the pages of this publication.



It is strange how we always think of a revolution as something that starts suddenly, revolves fast, and causes more destruction than construction. Perhaps this is because most of the popular revolutions in the past have been of that nature. We do not think of evolution as being rapid and destructive and certainly a revolution should not be any different than a phase of evolution. The wheel on an automobile revolves and it may revolve slowly or rapidly and yet its revolving does not necessarily bring destruction or injury to anything. The earth is revolving and we certainly can speak of the revolutions of the earth as something good and peaceful. Science has passed through revolutions as well as evolutions and so have art and music and many other phases of civilization.

But there is another revolution coming that is different from all of the ones we have had in the past. It will be constructive as well as partially destructive inasmuch as it will eliminate many of the various things in life, as well as create many new and beautiful things. . . .

Rosicrucians have understood for many centuries that one of the evils of the present form of civilization is

the arbitrary establishment of money in the form of paper and coin to be used as a means of reward for labor, services, and mental efficiency. In this very magazine and in our other publications, various writers have spoken of this evil of money . . . one of the big problems that faces the future is the doing away with the present monetary system. Likewise, we all can agree that the rapid development of machinery has enabled certain individuals to easily control many features of the present economic and monetary systems. We cannot say that machinery itself is responsible for these conditions, but the existence of machinery has enabled the wicked men of the world to do things that they could not have done otherwise. Certainly we would be wrong in calling natural gas or artificial gas a dangerous thing and condemn it, or forbid anyone to make or use gas just because some persons have used it to commit suicide and others have used it for criminal purposes. Gas can be used constructively as well as destructively. Therefore, it is neither an evil nor a good thing except in accordance with the manner in which it is used. The machine is in the same position.

Machinery could be used today to solve many of our economic problems instead of increasing them. Machinery

has aided civilization in the past and has helped every man and woman to live more happily and more properly; it can be made to help in the same way again in the future. The great problem that faces the future is that of finding some way of rewarding man for his services. The use of money permits of too much crime and too much elasticity in the artificial valuation of things. Money in and of itself should have no power but today it has a power and when this power is in the hands of the wrong person it becomes dangerous. It is not in accordance with Karmic law that man should be paid for his services and labor and devotion by giving him something that is wholly artificial and which he can use to injure others or to injure the very source from which the reward issues.

Think of those who have not labored at all, but who are living on the artificial reward accumulated by their parents or forbears and now with this unearned and undeserved power in their hands they may use it to live a life of idleness while others who are working and laboring do without the proper rewards; or they can use it to destroy friend and enemy. The Rosicrucians have long advocated that some other means of reward must be found.

Rewards in Script

If I may venture to make a suggestion that has been in the mind of the Rosicrucians for many centuries, it is this: A certificate based upon units of service should be substituted in the place of money. As a basis for the system of measuring service, the service of the farmer might be taken as the standard. One day's service of the farmer or agriculturist could properly be called a basic service since the farmer's service represents the very strength and power of man's life on earth. Taking the farmer's average day and making it the standard unit, some form of script could be used whereby the services of every human being could be properly rewarded. The professional man, such as the doctor, who renders unusual service and benefit to the community might receive in one day a script equal to three units of service or equal to three times the value of the service of the farmer. The clerk in

the store might receive for each day's labor a unit and a half of this script. Younger people, or those in less important services, might receive for their daily pay script equalling half of the unit or equal to half the service rendered by the farmer in one day.

All of these scripts representing various units of fundamental service could be cashed at stores or exchanged for food and necessities and even small fractions of a single unit might be used for exchange purposes. This script could neither be given away, nor banked, nor stored up, nor preserved or saved for the future, since it could only be exchanged for necessities and for service and would have to be used by the person to whom it was issued. In this way all of us would receive the necessities of life and even the luxuries in exchange for the service we rendered during the day or night. Those of us who would want to labor in a productive capacity could go to work knowing that there would be sufficient script to pay us adequately and that no bank failures, no wars, and no fluctuations of stock markets or gold standards could affect the script we had received.

A service unit is the only standard that could be made universal. Even the housewife would receive such script as would be indicated by the services she rendered in her home. Such a plan would bring about universal employment and universal prosperity and many other improvements such as the elimination of bank failures, the impossibility of false investments, artificial inflation of values and securities, and similar things.

Such a revolution in our economic system is sure to come about. This is the revolution I referred to and anyone can plainly see that it is not going to happen suddenly and it will not upset our conditions overnight.

Whether or not England and France and other countries will make the changes that may gradually come about in the United States, it is difficult to say. One thing is certain, however, and that is that the countries of North America are safe, staple, and sane in their character. The last thing in the world that anyone should question is the integrity of these New World countries. Nothing is to be gained by crit-



icizing the political or governmental powers that are always working in these North American countries to maintain peace and prosperity against the odds of a minority that represent the restless and the radicals.

One radical can do more to upset the balance of a nation or of a community,

province, or state than a thousand persons can undo through legislature or through any other form of united activity. The radicals are always seeking an opportunity to promote their destructive ideas and take advantage of every degree of restlessness to arouse the flame of destructive fire.



Law of Acceptance

By ROBERT B. T. BROWN, F.R.C.



o COSMIC Gift is Completely Ours Until We Accept It!

First break down and then integrate this apparently simple statement; otherwise, its subtlety and pertinent application to acceptance and successful manifestation may be easily overlooked and underestimated. It can be restated this way: Until we know why it is necessary to condition every desire with THANKSGIVING, and how acceptance is related to manifestation—the gifts we expect will not be completely ours.

Consider the gifts man may accept: all of the aspirations universal to mankind. Peace Profound, the great Rosicrucian ideal, is the highest goal to which man can aspire. But before man experiences this ideal state, there is the more immediately desirable mental and spiritual tranquility indispensable for abundant, progressive living here and now. Whatever one is—whatever one has now—the insistent lifelong urge to live more abundantly is always latent in the heart and mind of humanity.

To arrive at this rational objective, man must either consciously or unconsciously conform to and cooperate with Cosmic law governing desire, acceptance, and manifestation.

Every pleasant experience, and likewise every conflict, stems from individual, racial, national, or international *action*—right or wrong. Action is always powered by individual or collective *thinking*. Logically then, individual or collective thinking must be always directly or indirectly the result of right or wrong desire. Only *right* desires meet with Cosmic approval, cooperation and manifestation. And because the pattern of living is shaped by our desires, actions, and our thinking, every desire must be examined before we broadcast it or attempt to use the technique of acceptance and manifestation. 'First things come first.' On the mental plane, we cannot 'start from the top' any more than we can build a brick chimney from the top, for if we try to do that how is the *first brick* going to stick!

We know from our own experiences that mental and spiritual tranquility is

definitely essential to abundant living. Whereas frustration and anxiety create confusion, paralyze mental, physical, and spiritual faculties, THANKSGIVING engenders tranquility, establishes confidence, stimulates clear thinking, increases receptivity to Cosmic inspiration and direction, and vitalizes constructive effort in productive channels.

The technique of acceptance is not mere abstract theory. It is workable because it is based on Cosmic laws, including the law of Karma, as an earned compensation. Only unwanted Karmic obligations not completely amortized can defer its operation. Not for long can individuals or nations ignore Karmic justice, if they desire to survive and prosper—to live more abundantly.

The Formula

Before we can *completely accept* manifestation of a Cosmic gift, the mind must first be cleared of doubt, because doubt creates anxiety which in turn stifles expectation and raises an insurmountable barrier between us and acceptance—and manifestation. It is difficult to rid the mind of doubt and of anxiety when we are under excessive strain and pressure of adverse circumstances, but it can be done. Filling one's entire being with genuine thankfulness—an overwhelming, poignant emotional flood of gratitude for the good that one already has—can leave no room for doubt and anxiety. We know that two unlike emotions cannot possibly occupy the mind at one and the same time.

Conscientious conformity to the formula given herein cannot fail to make manifest any *right* desire. And in so doing there will be established as a result of personal experience, an unalterable, enduring confidence in the inevitable sequence of manifestation following complete acceptance, if and when it is preceded by right desire *conditioned with thanksgiving*.

After absolute confidence in Cosmic cooperation is born in us, we will employ this technique of acceptance without conscious thought of the specific formula; but until we have this absolute confidence, the need to keep this formula in mind is indicated.

In man there is only one mind, the Mind of God. This mind, God's con-

sciousness in man, visualizes and is man's mutual heritage, his natural heritage of spiritual and material abundance. "Every good and every perfect gift cometh down from the Father of Lights, in whom there is no variable-ness, nor shadow of turning." Because "The Father of Lights," and likewise Cosmic Law, is forever impartial and unchanging, if we actively and harmoniously cooperate with Divine Law and have amortized our Karmic debts, you and I are heirs to "Every good and every perfect gift."

Our bodies cannot long tolerate contempt for nature's laws; indifferent reading of all the wisdom of the ages will never inculcate wisdom in ourselves, nor can *occasional* conformity to Cosmic law be expected to raise the level of consciousness or to solve our problems.

Jesus understood and demonstrated the law of acceptance to His apostles and followers. *Before* He commanded Lazarus to come forth from the cave, the stone sealing the cave was removed, and then Jesus said, "Father, I thank Thee that Thou hast heard me." It is relevant and instructive if we note that Jesus voiced His thanksgiving *not after*, but *before* His desire was manifested—before Lazarus came forth alive at the end of his fourth day in the cave where he had been buried. In this record of a so-called miracle we have a profoundly convincing demonstration of the law of acceptance.

In his letter to the Philippians, Paul evidenced his knowledge of and confidence in the effectiveness of this law. "In nothing be *anxious*; but in everything, with supplication (*desire*) and *thanksgiving*, make your requests be known to God. And the peace of God which passeth all understanding, will guard your hearts and minds." When thanksgiving *obsesses the emotions*, then and then only gratitude will not be merely lip service. It will then come with *power*, from the heart and soul.

When we can assume the same grateful, unquestioning attitude toward the Giver of all good gifts, so beautifully expressed by the smiling face and eyes of a little child when parents satisfy, even anticipate, its every need or desire, we too, will open wide the door



to manifestation, making "Completely Ours" every good and perfect gift. We will understand the importance and the meaning of "Acceptance" and its essential power of transmission in the sequence leading to "Manifestation."

Crisis and Mastery

In 1929, the first of the 'Depression Years' a California businessman and his family and employees were suddenly confronted with an extremely crucial situation, as were many men and women at that time, due to diminishing or nonexistent business and employment. At the end of ten heart-breaking months he was utterly discouraged, mentally confused, and without hope for the future. In desperation and as a last forlorn resort, he accepted a suggestion from an acquaintance. He was told to review his entire lifetime and to recall and think only about those incidents and experiences which had left pleasant, happy memories.

This he did continuously and persistently for three nights and three days. Little by little, mental confusion and anxiety gave way to thanksgiving and expectation. Slowly but surely confidence in his God and in himself returned, and on the morning of the fourth day, after the first night of rest-

ful sleep in many months, what seemed to be a casual and unimportant contact with a former business associate turned out to be the first step in his rehabilitation. Within a comparatively short period of time, and in spite of the continuing business depression, this man's problem vanished.

He experienced that which is the spiritual, Cosmic heritage of each and every individual. The blueprint of the formula for acceptance and manifestation which we can employ with assured results is a triangle with the lower left point marked, Desire with Thanksgiving; the lower right point marked, Complete Acceptance; the apex marked, Manifestation.

No Gift Is Completely Ours Until We Accept It! Right desire conditioned by thanksgiving, preparing the mind and heart for complete acceptance, conforms to Cosmic law and, in manifestation, to the Law of the Triangle.

Yesterday's desires will change with today's newer concepts and environment. Broader understanding derived from the experiences of life will purify our concept of life; and that which for us constitutes more abundant living and the adjustments made for better living today will bring tranquility of mind now—and eventually, Peace Profound.



THE NUMBER 1951

The only numbers that divide into 1951 evenly are itself and unity. It is a prime number, and since the year 1949 was also a prime number, 1951 is a twin prime. Among the higher numbers, twin primes are quite rare, and we shall not again have another such pair of twin primes in our dates until the end of this century, points out Prof. Oystein Ore of Yale University. To be exact, the next twin primes are 1997 and 1999.

By using simple numerology and reducing 1951 into one digit, the number becomes 7. In its mystical significance the number 7 is considered the most sacred of all numbers. It symbolizes the mysteries of creation and manifestation. Throughout the ancient teachings of life's mysteries, it is stated that the Divine brought forth the universe through a Deity having a sevenfold aspect. Zenta, the seventh letter of the Egyptian alphabet, symbolizes life eternal. Seven is called *perfect* because it is composed of number 4 and number 3, or God and Nature combined in man.



MEDITATIVE MOOD

This Indian ascetic, one of the numerous so-called Holy Men, sits cross-legged in the hot sun. For hours at a time he remains motionless and oblivious to his surroundings. He creates a world within his consciousness into which he retreats. There he finds an ecstasy and a peace that the poverty and squalor of his environment deny him. His philosophy is one that is completely counter to the objectivity of the Western world.

(Photo by AMORC Camera Expedition)



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LOST TIME

Is Bad Memory and Faulty
Concentration Wasting
Years of Your Life?

Have you a motion-picture mind? Are your thoughts a jumble of fleeting mental pictures when you attempt to concentrate upon an important problem of home or business? If you must read a paragraph two or three times to register its contents in your consciousness, you have faulty concentration. Do you go through life lamenting, "If only I could remember?"

Thousands of men and women today are searching for forgotten hours—hours spent in study, planning, and preparation for the higher things of life. These hours of new ideas and impressions are now lost to them in the haze of a bad memory. What a sin against divinity it is to be unable to retain the wonderful sensations brought to you through your God-given faculties. There is nothing more priceless than perfect memory and concentration.

Saralden, Ph. D., of the Rose-Croix University of Belgium, has prepared two easily understood treatises in book form entitled, *The Key to the Art of Concentration and Memorizing*. Their practical helpfulness cannot be denied. They are of inestimable value, yet they are **ABSOLUTELY FREE** to all who desire them. Just send in a one year's subscription to the *Rosicrucian Digest* for only \$3.00. In addition these two treatises will be sent to you at once without cost. Truly this is an exceptional offer. This magazine for one year and, Free to You, these exceptional, useful works on memorizing and concentration. Request yours today. Send request and subscription to:



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